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SOME NOTES
ON
PUBLIC WORSHIP

ADDRESSED
TO THE
PARISHIONERS OF ALL HALLOWS
TOTTENHAM

BY THE VICAR

THIRD EDITION

Sold by
MR BENJAFIELD
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'WE DO ALL THINGS, DEARLY BELOVED, FOR YOUR EDIFYING.'—2 Cor. xii. 19.

'THAT THOU MAYEST KNOW HOW THOU OUGHTEST TO BEHAVE THYSELF IN THE HOUSE OF GOD, WHICH IS THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.'—1 Tim. iii. 15.

To the Inhabitants of TOTTENHAM attending their Parish Church.



ALL Hallows Church having been made suitable for the requirements of Divine Service, I am anxious, as your Pastor, that our public worship should be worthy of the Church, and still more, that in such degree as is possible, it may be a meet offering to Almighty God. Our service, as far as the external form of it is concerned, is capable of much improvement; and as these are days in which questions of form and ritual are much canvassed, and often misunderstood, I wish to offer you some counsel on the subject, and also to explain to you what I wish the service at All Hallows to be.

The question how we may best *publicly* worship Almighty God is one which all thoughtful Christians will be glad to have answered. When we come to examine it, we find that if we are to have unity, common consent, expressiveness, and reverence, it is impossible that every one should be at liberty to do whatever seems to be right in his own eyes. Individual liberty should always give way to general edification.

When people kneel down before God in *private* devotion, they may adopt such words, formularies, and usages as shall best express their individual aspirations and praises. Their prayers are a personal matter between themselves and God, and to God only are they responsible for what they then do and say. But when people meet together as members of the Church, the case is different. Then, the prayer is *Common*

prayer—the confession, that is, of our Common sin—the entreaty of Common supplication—the expression of Common emotion—the uplifting of solemn intercession, prayer, and praise, corresponding to our Common wants, Common hopes, Common perils, Common trials, and Common mercies.

In order to express these, there must be a *Common Form*, and that common form should be based upon some common and intelligible principle.

Now this common and intelligible principle is to be deduced—

- (i) From the rubrics of the Book of Common Prayer.
- (ii) Where the Prayer Book is silent, from proved ancient usage, when consistent with our Prayer Book as it now is.
- (iii) Where neither the Prayer Book nor ancient usage is express, then by general principles of propriety, good feeling, and common sense.

Not many years ago, a spirit of carelessness had crept over the whole Church. The sacred structures were allowed to fall into decay. Repairs were done, when done at all, with an eye to cheapness rather than to seemliness and suitability. Ease, pride, comfort, and personal dignity were consulted in the arrangement of pews, and the primal notion of a church as the common floor on which all God's people meet to offer their common worship was ignored and lost.

But better times came. Men were raised up, who, by their energy, zeal, piety, and learning, stirred up a more devout feeling. There was a revival of primitive doctrine, which gradually led to a better appreciation of primitive worship; and thus earnestness, regularity, and devoutness have spread through all ranks and orders of church-going people.

The great leaders of this religious revival confined their attention mainly to recalling the conscience of the Church to the ancient doctrine of the Word and Sacraments, rightly believing that, if once these were adequately felt, improved worship would follow as a natural consequence.

This expectation has been gradually realised. Nothing in the last thirty years has been more marvellous than the

multiplication and restoration of churches, and the greatly improved manner in which the rites and ceremonies prescribed in the Book of Common Prayer have been observed. There has been a marked revival in Ritual as well as in Church extension; but it cannot be said that real wisdom has, in all cases, characterised the revival. Some have, indeed, carried the restoration of ancient ritual beyond anything for which people were prepared, beyond what the Church of England has prescribed, beyond what is in harmony with the Prayer Book, and beyond what is prudent, considering the trying circumstances amidst which the Church has to win back the many thousands who, in past years, often by her own fault, have been alienated from her.

Now, I am most anxious that the congregation of All Hallows, Tottenham, shall avoid all error in the matter of Ritual, and be examples of intelligent earnestness, reverence, sobriety, and devotion, while at the same time they shall not give occasion of reasonable offence to their neighbours.

It is no doubt desirable that there should be a certain uniformity in the worship of all our churches; but it is absolutely imperative that, as much as may be, the worshippers at each church should conform to a common rule for common edification. I therefore earnestly appeal to my parishioners to unite with me in making our worship at All Hallows as uniform, as devout, as unostentatious, and as real as possible, and to have regard to the three principles which I have already named, rather than to what they themselves may personally prefer, or what they may have seen in other places.

To help those who are desirous to aid me in what I have so much at heart, I submit a few rules, by the observance of which the harmony and outward unity of public worship, for which I plead, may be attained:—

(I) It is a pious custom, both on entering and on leaving church, to make a slight inclination of the head, as recognising the Divine Presence in the holy sanctuary.

On
entering
Church.

Some persons do not observe this rule at all ; others wait until they have reached their seats, and then do it too ostentatiously. It is better to do it quietly and unobtrusively when crossing the holy threshold, and in the spirit of the first eighteen verses of the 6th Chapter of St. Matthew's Gospel.

Private
Prayer on
entering
Church.

(II) There should be no conversation or noise in church, and no greetings at coming in or going out. Such greetings should be reserved till people are out of the building and out of the churchyard. Within these sacred places they are to be understood, but not expressed. One all-predominating thought should rule there : viz. the thought of God's presence. Worshipers, having reached their seats in church, should kneel and pray for the blessing of God upon themselves, upon the ministry, and all people. They should then await, in silence, the entrance of the clergy and the choir, and the commencement of the service.

Reception
of Clergy
and Choir.

(III) It is a seemly and suitable observance to stand up, and receive the clergy and choir as they proceed to their places, not as exalting them personally, but as recognising their office as leaders of the worship about to be offered.

Private
Prayers
in connec-
tion with
Clergy and
Choir.

(IV) A custom has, of late years, been coming into use at this point in some churches, the origin of which it is impossible to trace, and which is without justification, and meaningless. I allude to the congregation, or a few members of it, kneeling down again while the clergy and choir, having taken their places, are saying such silent prayers as the individual members of the congregation have already said for themselves on their entrance into church. Congregational prayer does not begin until the clergy and choir have risen from their knees. All is individual up to that time.

As might have been expected, this very incorrect practice, of kneeling at such an erratic time, is bearing unwholesome fruit. Many persons have begun to omit their private act of homage and prayer on entering church, and reserve themselves for this second and incorrect congregational demonstration. They feel, rightly, that two such distinct acts of prayer before the public service begins are incongruous

and excessive, and therefore they omit the personal act, which is the old traditional and correct one, and adopt the congregational, which has no vestige either of authority or propriety. I ask you to abstain from this custom in All Hallows, and in whatever church you may worship. Do not confound private devotion with public prayer.

(V) It may be necessary to remind some that only those parts of the service are to be said by the congregation which are distinctly ordered to be so said by the rubrics. There are still some who require this caution, partly from a thoughtless habit, partly from mere want of apprehension of the distinct meanings of the different parts of the service. The General Confession, e.g., is to be said *by the whole congregation*; but the Absolution *by the priest alone*. The Amens, and also all the responses, should be said or sung with the heart and voice, according to the custom of the church. Audible Responses.

(VI) It is an old and good custom to make a slight inclination of the head when the Gloria Patri is sung or said; but care should be taken to do this unobtrusively. Gloria Patri.

(VII) The 18th canon of 1603 enjoins that 'when in the time of Divine service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed, testifying by these outward ceremonies and gestures their inward humility, Christian resolution, and due acknowledgment that the Lord Jesus Christ, the true and eternal Son of God, is the only Saviour of the world.' This pious rule is not so strictly followed as it ought to be, many persons erroneously thinking that it is only to be observed in saying the Creeds. Bowing.

The practice of bowing the head towards the Altar Table is without meaning in our Church. In Roman Catholic churches, when the Sacrament is reserved, the custom of genuflecting before it is, on Roman principles, intelligible. But the Church of England does not reserve or expose the Sacrament, for reasons which she has given, and therefore this practice has no justification, and ought to be avoided.

Kneeling. (VIII) Let me most earnestly press upon you the duty of kneeling at all parts of the service where it is proper to do so, unless prevented by bodily weakness or infirmity. It is most painful to see how satisfied some are to *sit* during prayers. Would such persons choose that their servants and children should behave in that way at family prayers? Do they adopt that posture in their own private devotions? If not, then why in church?

Praise. (IX) Praise should be rendered standing; and when the Canticles, Psalms, and Hymns are sung, all should join with audible voice, however imperfect their musical skill or powers may be.

The Lessons. (X) When Holy Scripture is being read we should let the heart and the understanding be fully engaged in listening to its contents, so that we may draw from it those lessons of heavenly wisdom which can alone guide us safely through time to eternity. In order that our whole thoughts may be concentrated upon the reading of the Lessons, it would be well if they were followed with a Bible in the hand, thereby preventing the eyes from wandering, and keeping the mind entirely engaged. Few who try this method will ever disuse it.

The Lord's Prayer and Gospel. (XI) When the Lord's Prayer occurs in the course of a Lesson, the congregation should rise and stand until its conclusion. This, no doubt, is the remains of a custom which once existed of standing at the reading of all Scripture, which has now been diminished to the custom of standing only at the reading of the Gospel for the day, and of the Lord's Prayer when it occurs in a Lesson.

When people rise to hear the Gospel, they should do so simultaneously, immediately after the announcement of the close of the Epistle, and *before* the chapter and verse of the Gospel are announced. Quietness and reverence require this.

The wholesome custom of singing 'Glory be to Thee, O Lord,' before the reading of the Gospel, and 'Thanks be to Thee, O Lord,' after it, stands upon very ancient and continuous usage, and therefore commends itself to every devout heart.

(XII) At the recital of the Creed it is customary to turn to the East. This custom is much misunderstood, and some persons who may be seated sideways refuse to follow it, while there are those who make a virtue of looking in an opposite direction. Let me explain the reason of turning to the East. The great central act of worship is the Holy Communion, and to give prominence to that, the Altar Table at which it is celebrated is placed at the east end of the church, as the most conspicuous place. Accordingly, in the arrangement of pews care is always taken, in well-ordered churches, that the congregation should, as far as possible, face that way. In that case, there is not, of course, any *turning* to the East, because all the people are already looking in that direction. The only persons not looking eastward are the clergy and choir, who are facing north and south for purposes of general convenience, especially that of being well heard. When the Creeds are said, they, and any others who may be in a similar position, turn to the East, to put themselves right, as it were, with the congregation.

Turning
to the
East.

There is no superstition in this custom. It is one of ancient and sacred association, which we have inherited, and which most of us would be sorry to abandon.

There is no Rubric commanding us to turn to the East, because, in the days when the Rubrics were drawn up, it was never supposed that any Christian would wish *not* to do what was customary and reverent.

(XIII) Referring again to the Creeds, I would observe that it is proper to stand, and to recite them with the minister, and to remember that the words 'I believe' are understood to be prefixed to each separate clause. I have noticed a practice in some persons of genuflecting at the words 'was made Man,' and also of making the sign of the Cross at certain clauses, at the end. For these observances there is no authority whatever, and I strongly discourage them.

The
Creeds.

While I am unwilling to restrict the liberty of any persons in the observance of what they may find edifying, I am at the same time quite convinced it is not desirable that individual

worshippers should add outward observances of their own devising to the authorised formularies of the Church. In addition to creating disorder, such observances are often a stumbling-block to others.

Offertory. (XIV) When the Offertory is being collected, the whole congregation should invariably stand until the priest presents the united alms and oblations of the worshippers.

From a habit which people have of thinking too much about themselves in public worship, they have come to misunderstand very much the Offertory part of the Communion Service. They stand until they have dropped their own individual alms into the bag, and then they kneel down, as if the Offertory, as far as they are concerned, was at an end. But, being members of a congregation, and not mere individuals, this is not the case. All should stand until the collection is made, and the alms with the oblations have been presented at the altar by the priest. *That* act is the real Offertory. The former part is only the collection. In the final act the congregation should take part by entirely sinking their individuality, and remembering only their duty and privilege as members of a congregation, and so of the One great Christian Body.

Holy Communion. (XV) In administering the Holy Communion the priest is ordered to give it 'to the people into their hands.' The Communicant should therefore receive the Bread in the palm of the open right hand, and should take the Chalice by the stem, and not require the clergyman to guide it to the mouth. For want of due precaution in these matters, painful accidents sometimes occur.

The posture in which the Holy Communion should be received is distinctly ordered to be that of *kneeling*. There is no authority whatever for *crouching* or *prostration*. Everything of an individual, or obtrusive, or exaggerated character is at such a time to be carefully and specially avoided.

High Celebration and (XVI) The terms 'High Celebration, and Low Celebration,' and 'High Mass, and Low Mass,' are not to be found in our Prayer Book, and therefore ought not to be used.

They are the shibboleths of party, are liable to be misunderstood, and to give unnecessary offence.

Low Celebration.

(XVII) I would here caution such as need it against making artificial distinctions between early and late celebrations of Holy Communion. Both are equally sacred, and both require the same observances, whether with music or without it. At both, e.g., it is right and proper to stand at the *Gloria in Excelsis*. Whenever the necessary arrangements can be made, I would recommend an attendance at the early rather than at the later celebration. It is well to begin the day with some amount of self-sacrifice, and a solemn dedication of ourselves to God and to good works.

Early and Late Celebrations.

Communicants who are waiting in the Chancel for an opportunity to approach the Altar Tables should always stand until there is room for them, and should not then kneel. But of course they should kneel if it be necessary to repeat the prayer of Consecration.

(XVIII) Some well-meaning persons say protracted private devotions at the end of Divine service, when the clergy and choir have retired. Without wishing to abridge reasonable liberty in this matter, I would remind all such that this practice is both weak and inexpedient; that the public function is finished when those who have officiated have left their places; and that the members of the congregation should then leave, unless there be any unusual reason to the contrary. None will fail to carry away the Divine blessing if they have truly and earnestly done their part in the public service. God has freely given that which they need, if they do not mistrust Him, and if they do not act as if something remained to be done by themselves individually and privately in order to obtain it. The Christian character is always dwarfed and weakened by so much self-introspection, and the real character of *public* worship is misrepresented.

Protracted Private Devotions.

I desire to press the preceding recommendations upon all those who wish well to me, and to God's service, in All Hallows Church. Let every person, young and old, rich and

poor, avoid singularity in regard to external signs and observances. The Catholic faith and worship are grand, noble, and manly in their simplicity and in their adaptation to human nature. They are calculated to promote strength, not foster weakness; they rest upon deep principles, not upon mere personal taste; they address both the head and the heart, and appeal to the reason as well as the conscience. We therefore most subserve the Church's best and truest interests, and at the same time most promote our own edification, when, carefully abstaining from novelties and exaggerations, we yield our own private notions and wishes to what the Church, which for us has authority to decree rites and ceremonies, has prescribed. Thus only can we hope to make our public services in this place a blessing to ourselves, a pattern to others, and acceptable and pleasing to our Father in heaven.

A. WILSON, *Vicar.*

ALL HALLOWS VICARAGE,
TOTTENHAM.

SERVICES IN ALL HALLOWS CHURCH.

On Sundays.

First Celebration of Holy Communion...	...	8.0	o'clock.
Morning Prayer, with Second Celebration of Holy Communion and Sermon	11.0	„
Litany, with Catechising	3.30	„
Evening Prayer and Sermon	7.0	„

On Saints' Days.

First Celebration of Holy Communion...	...	8.0	„
Morning Prayer, and Second Celebration of Holy Communion	10.30	„
Evening Prayer and Sermon	8.0	„

On Week Days.

Morning Prayer	10.30	„
Evening Prayer, with Sermon on Fridays	8.0	„

Baptisms and Churchings at every Service, on notice
being given.

RESTORATION OF ALL HALLOWS CHURCH IN 1876-7.

The Additions to All Hallows Church, Tottenham, consist of one new bay at the East end of the Nave and Aisles (or rather of the old Chancel and its Aisles), with a new Chancel, new North and South Transepts, an Organ Chamber, double Vestries, a Furnace Room for heating the Church beneath one of them, and a North Porch. The old Chancel, with the addition of the new bay mentioned above, now becomes part of the Nave, and is furnished with seats for the Congregation. A Clerestory, with windows on each side of it, and an entirely new roof have been put upon the entire length of the Nave, the windows being absolutely necessary for light, as is proved by the unsightly skylights which in former days had been put into various parts of the old lower roof. The Church now presents, both on the outside and inside, a very dignified appearance, its height bearing an agreeable proportion to its much increased length. The new work has been carried out in red brick and stone, in harmony with the fine red brick and stone South Porch of the 15th century, which is almost the only feature of the old Church which had not been injuriously modernised. The Choir part of the Chancel is fitted up with oak and walnut-wood seats and desks, and is paved with tiles. The eastern part, or Sanctuary, is arcaded in stone on its sides and east end, with a central Reredos behind the Altar Table. Marble shafts and marble in various forms are used in this part of the Chancel. The Nave and Aisles are filled with open fixed seats. A large East Window of five lights fills the gable end of the Chancel at a high level. The ceiling above is vaulted in wood and plaster, and is delicately painted in colours, with stars and flowers. The five-light Chancel Window, the three-light South Transept Window, and a three-light window in the new bay of the South Aisle are filled with stained glass, presented by various persons as memorials. The East Window glass represents our Lord enthroned with the four living creatures mentioned in the 4th chapter of the Book of Revelation, and often spoken of as emblems of the Four Evangelists. Beneath His feet there are various Saints, in harmony with the dedication of Tottenham Church, which is All Hallows, or All Saints. They are St. Peter, St. Paul,

St. Catherine, St. Mary Magdalene, St. James, St. Lawrence, St. Stephen, and St. Augustine. Above, in the tracery, there is the *Agnus Dei*. He is spoken of by St. John the Baptist, as 'the Lamb of God which taketh away the sin of the world,' and in the Book of the Revelation of St. John the Divine, as 'A Lamb as it had been slain,' and in the Communion Service, as 'Lamb of God, Son of the Father, that takest away the sins of the world;' and of whom it is said that 'the great multitude, which no man could number, have washed their robes and made them white in the blood of the Lamb.' This emblem, as might be expected, is the most ancient of any in Christian art, and was used in the earliest times. In the three-light South Transept Window there is again a figure of our Lord surrounded by Saints and His attendants. In the East Window, already described, our Lord is represented *in majesty* as Son of Man ascended and enthroned, In the South Transept window he is represented as a child *in humility*, as described by the Prophet Isaiah: 'Unto us a child is born,' and again, 'Behold, a Virgin shall conceive, and bear a Son, and shall call his name Immanuel.' The surrounding figures are those of the Four Evangelists—St. Matthew, St. Mark, St. Luke, St. John—and of St. John the Baptist, our Lord's Forerunner. St. John points to the Lamb which he carries, so as to suggest his own words, 'Behold the Lamb of God, which taketh away the sin of the world.' The three-light window in the new bay of the South Aisle represents in the middle light the Presentation of Christ in the Temple as described in the 2nd chapter of St. Luke, from the 22nd verse onward. The High Priest holds the Holy Child in his arms. St. Mary and St. Joseph, bearing the offering of two turtledoves, are depicted in the left-hand outer light, and Simeon and Anna in the other one. The window is a memorial of a former much-respected Curate of the Parish. The gable windows in the North Transept, and the one above the organ, are filled with figures of angels. In the Vestry Window our Lord is represented upon the Cross, with the inscription beneath, 'Who suffered for our Salvation.' Angels are represented on either side in its outer lights. The glass formerly in the East Window of the old Chancel has been put together in a better form, with

some additions, and is now in the West Window of the North Aisle. Stained glass has also been placed in the windows in the old part of the South Aisle. In the easternmost of these is represented the Annunciation, with figures of St. Mary the Virgin and St. Gabriel the Archangel, one in each light. The window is given by public subscription, as a thank-offering for the restoration and enlargement of the Church. The other windows contain figures of Elijah and Elisha, Samuel and Nathan, saints of the old dispensation. The four easternmost side windows of the North Aisle have been filled with figures of the four greater prophets, Isaiah, Jeremiah, Ezekiel, and Daniel, and of St. Agnes and St. Margaret, Miriam and Deborah. In the small east end gable windows of the two Aisles are the three principal letters, as written in Greek, of our Lord's two names (Jesus Christ). This contraction has been generally used, and from very early times. The contracted word Jesus is in the North Aisle gable window, and the word Christ, similarly contracted, is in the South Aisle gable window. The West Window in the Tower is filled with stained glass figures of Noah and Abraham. Noah carries the Ark as the type of Christ's Church referred to in the Service of Holy Baptism; Abraham carries the Censer and Knife, as being, in the matter of the offering up of his son Isaac, the type of God the Father giving His well-beloved Son as a sacrifice for the sins of the world.

The Font and Pulpit are both individual gifts. The Font is chiefly of Derbyshire fossil marble, with dove marble and red Aberdeen granite shafts. The Pulpit is of Derbyshire fossil marble with alabaster tracery, and metal work on a base of red Mansfield and Bath stone. The Metal Lectern is also the gift of a parishioner.

The old South Porch entrance was in a much worse state than it even appeared to be. Its covering of ivy was absolutely necessary to make its appearance tolerable. It has now been restored in both its brick and stone portions, with new stone in place of mere cement to the greater part of it. New doors and other fittings have been put, the ground around the entire Church has been lowered, and buildings of a very offensive kind adjoining it have been removed. A new west

doorway and window of stone have been placed in the Tower, as well as a new window at the west end of the South Aisle, where the brick erection for the gallery staircase stood. New floors have been laid throughout.

The surface of the Churchyard has been much lowered over a considerable part of its area, to the great gain of the Church walls, which were previously buried to an extent that people will scarcely now believe. Fortunately space could be found for all the surplus earth in the south-west corner of the Churchyard without unduly raising its level. The various tombs have been reset in a substantial manner at this lower level in good order. New well-drained and formed paths, much wider and in better positions than the former ones, and more suitable for the approach to the House of God, have been made. Our fine yew trees, formerly buried among tombs, take a dignified and important position in the wide walk, and stand well above it. A group of yew trees has been planted to the south-west, and a new roadside wall, with entrance gates, has also been built.

Every effort has been used to maintain the character of our Churchyard as being the resting-place of the departed, consecrated by the Church many centuries ago for that end. It has unfortunately been too much of late years the fashion to give to Churchyards which have been closed for burials the appearance of secular recreation grounds, and to put out of sight, as far as possible, their real character. We have taken another course. We do not wish to banish the idea of death and the resurrection from the precincts of our Church. We believe that those who sleep in Christ in our Churchyard are still with us in our daily lives and worship. The Church will lose much indeed if she goes on turning God's Acre into a condition which obliterates more or less the memory of those who sleep within it till the morning of the resurrection. This is not a time for putting out of sight or mind any Christian principles, great or small—and this is not a small one. Churchyards are not places to be entrusted to the caprices of a landscape gardener, so long as we retain any sense of their real character.



